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THE

MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

DECEMBER, 1902

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TABLE OF CONTENTS

<p>IN EASTERN LANDS.</p> <p>Reunion of Graduates. Miss S. D. Doremus 5</p> <p>HOME NOTES.</p> <p>Toward an Endowment Fund 7</p> <p>A Common Temptation 7</p> <p>Missionary Boarding Schools 8</p> <p>Memorial 8</p> <p>FOR MISSION BANDS.</p> <p>Hair-Dressing at the Hospital. Miss S. D. Doremus 9</p>	<p>More of Little Tsoen Yung 10</p> <p>African Dolls 10</p> <p>ITEMS OF BUSINESS.</p> <p>Treasurer's Report 11</p> <p>Concerning Mission Boxes 12</p> <p>Take Notice 12</p> <p>Leaflets 13</p> <p>Endowed Beds in the Mary S. Ackerman Hoyt Memorial Hospital 13</p> <p>Addresses of Missionaries 13</p> <p>Specific Objects and their Cost 13</p>
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THE MISSIONARY LINK

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Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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VOL. XXXIII.

DECEMBER, 1902.

NO. 12.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

AMONG the foremost of statesmen in India is Sir Harnam Singh, who is a Christian member of the Viceroy's Council. He has recently become the President of the India Sunday School Union, and his position and influence emphasize this important appointment. His unqualified testimony to the value of missions comes to us with renewed weight. "Among the manifold blessings of British rule in India, Christian missions occupy the most important place. Friends and foes, Christians and non-Christians, have from time to time borne testimony to their noble work. People in all parts of the country keenly appreciate the self-sacrificing zeal with which they pursue their divine work."

ONE of the subjects which will occupy the attention of the *Decennial Missionary Conference* to be held shortly in Madras, is the importance of more advanced literature in the Indian vernacular. Dr. J. Murdoch tells us: "The rapid spread of education among the Indian people, and the increasing interest in religious discussion, demand of us a far wider use than ever of the printed page, as a means of reaching many millions of readers of whom the great ma-

ajority are beyond the reach of the preacher or the Christian school teacher. The new phases of religious thought, both among Hindus and Mohammédans, and the changed lines of defence of their old religions, require a recasting of most of the books and pamphlets prepared from thirty to fifty years ago. The attention of the Missionary Societies at home, and Christian workers in the field, is called to the need of redoubled attention to the preparation and circulation of Christian Literature in general."

IN connection with this suggestion, it is pleasant to hear that the "Diamond Jubilee of the *Dnyanodaya* (Rise of Knowledge), an Anglo-Vernacular paper published weekly by the American Marathi Mission," has been celebrated. "The aim of the paper has been to uphold the thought of God in Christ, and the looking at current items of interest, whether political, social, or religious, from a Christian standpoint, and so to help India to see these questions from the same point of view."

INDUSTRIES are occupying the minds of all oriental statesmen, and we learn that the "Nepal Government in India has sent eight young men of respectable families to the Imperial University College and Technical School at Tokio in Japan, to study several branches of practical art, such as match-making, metal engraving, mining, and silk-rearing. The State will undertake the whole of the expenses of these young Nepalese."

DR. GRIFFITH JOHN writes: China is open as never before. The officials are more friendly than ever; the people are more accessible than ever. We are in the midst of a wonderful movement towards Christianity.



GRADUATES' SCHOOL AT YOKOHAMA.

IN EASTERN LANDS

JAPAN—YOKOHAMA.

REUNION OF GRADUATES.

By MISS S. D. DOREMUS.

IN the closing days of my visit to Japan, a most pleasant surprise awaited me, in welcoming the *Dosokwai*, an annual reunion of the graduates of our girls' boarding and day school at 212 Bluff, which it will be remembered, as it was opened in 1871, was the very first organization for this object in Japan. Coming, as the graduates did, from all parts of the Empire, many bringing their children with them, a fine opportunity was given to notice the influence of our school in the development of those who had grown to mature womanhood, and who were now occupying positions of wide usefulness as Christian teachers or wives of native pastors and evangelists.

It was evident that this occasion was the central feature of every year, and preparations of an unusual order gave an air of festivity which quite transformed ordinary

school and study rooms. Decorations in the exquisite maple of Japan, whose tender red leaves looked like the very phantoms of foliage, and the graceful white wistaria, azaleas, and peonies, of colors only seen in that land of flowers, were a feast to the eye. The holiday attire of the scholars, with dainty blossoms in their elaborately dressed hair, and full of the thought of days to come when they should be the honored guests, called forth responsive smiles as they greeted us in the graceful salutation taught in childhood and perfected as the years pass.

The teachers, many of them recent graduates, assumed the entertainment of the guests, and had provided a choice programme preliminary to the feast. Singing of solo and chorus enlivened the exercises, although the main interest was given to the addresses delivered in remarkable English.

As our limited pages forbid their reproduction as sent me in print, let me share with you some of the choicest points, that you may realize how rich have been the fruits of your gifts and interest in this school and how it has led the way to a higher and expanding life for Japanese women.

In the address of welcome to me delivered by O Sai Kishi, without notes, were these thoughts: "There is a common saying in Japanese that what happens twice is sure to happen three times. The first good thing was the safe arrival of our dear Mother Crosby, with our new teacher, Miss Loomis. The next was the glad tidings of your coming to Japan. When we heard that you were on the way to our country, visiting India and China, you seemed nearer to us, and yet while we were waiting so impatiently for you, the time seemed very long before your arrival. We had heard much of the untiring efforts of your mother, who had much interest in woman's education, and, notwithstanding trials, bore this grand work on her heart and carried it to such a great extent. We are very grateful not only to you, but to your beloved mother, who was the pioneer of our Woman's Union Missionary Society.

"On behalf of the girls of 212, I ask as a favor that you will take the message of love and gratitude to our American friends, and our elder sisters who are here to-day join us in hoping that they will continue to keep up their interest in this dear Home and help us in many ways to bring lost souls to Christ. It is a good omen for the prosperity of the school that you have seen it and will be able on your return home to win for us new friends, as well as to increase the interest of the old ones."

A graduate representing the old pupils in Tokio then delivered their greeting.

"We welcome you most warmly, dear Miss Doremus, and glad as we are to have you visit us, it is especially a pleasure to have you with us to-day in our Alma Mater. I hope you are pleased to see what a good work your school has been doing all these years. And you may cherish the hope with us, that it will grow into a still more useful and successful school in the Empire, under God's loving protection. To deepen the color of our appreciation and affection for the school, I would like to think over with you a few points about the past.

"As early as 1871 the Woman's Union Missionary Society so kindly and generously sent us Mrs. Pruyn, Mrs. Pierson, and Miss Crosby (who is present with us to-day) to educate and elevate the girls and women of this Eastern land. They were the noble founders of this Mission Home, where was

held the first girls' school ever established in Japan. In what a condition must our country have been under existing feudalism. Christianity was the hated, if not the prohibited religion of the country. However, these zealous ladies, your representatives, already consecrated to this object, 'counting ten years as a day,' toiled on diligently and wisely, in spite of every trial and obstacle mercilessly scattered in their way. They taught us with zealous Christian love and patience that pierced our hearts, and that unbounded love won many of us to Christ our Saviour. Your unwearied interest, dear teachers and kind friends in America, was not without an effect, as shown by the number of graduates you have educated. They have gone out as Christian wives and teachers, trying to do their duty in their appointed places and to live up to the reputation of the school. When I think of my schooldays and my life at present, I cannot restrain the warm tears of gratitude. We hope you will convey warm thanks to our dear friends in America, and encourage them by telling what a good work they are doing through the instrumentality of this school."

Another of the Tokio committee added her testimony to the influence which had emanated from 212 Bluff. "It is hardly necessary to say that our school is one of the best as it is the oldest institution of the kind in this country, and is regarded by the public as an important factor in the elevation of our women."

One of the graduates, now in our active corps of Bible women, said: "On behalf of the old scholars I want to say to Miss Doremus, we welcome you with grateful hearts. The mental and spiritual education we have received in this Home is not confined to this small circle, but its influence goes far and wide. One girl, after a certain course of studies, goes out of school and comes in contact with a great many people, and friends increase with the flight of years. If she does not forget the Christian teaching she has received here, her influence will be felt to all eternity. Many have gone out from this home and have become teachers, mothers, and wives of pastors and evangelists, and are shining for Jesus in some dark corner, perhaps amid trials and temptations. Till a few years ago education was considered unnecessary for women, but with the progress of the country there is a general

demand for it. When you return to America tell the friends who are interested in this Home that their work is not in vain. Though we may not be able to repay them personally, we can show our gratitude by our daily actions and by trying to lead others to Christ."

Do you not think that these addresses in a foreign tongue, and delivered with such ease as might be envied by the gifted daughters of our land, prove what fine material we have to work upon in the minds of Oriental women?

Addresses in Japanese gave especial interest to those who could not understand English, and the low, rippling laughter which followed, made me realize that bright sallies of wit were as popular with the Japanese as with us. A feast served in true Japanese style and decoration furnished an opportunity to see how these hosts excel in the art of entertaining. Bright and telling speeches from our missionaries were in the order of the day, and met with rounds of applause.

part of the Lord's vineyard, I ask what you will do for it in the future? We have the vantage ground of priority in this field; our success has induced the Japanese nation to see the possibilities of women trained and elevated through education, and thus was led to establish schools throughout the empire. Heathen as the nation is, religion has been excluded from the curriculum of every government school. Without the Christian religion we know woman is debarred from her rightful place in the world, and on us to whom priceless privileges have been bequeathed through centuries of Christian progress, rests the obligation to raise our heathen sisters to our position in the love of Christ.

In this light our school should not be allowed to languish, its equipment as a means to an end, should be of the best, that it may attract generations of young girls who may be trained for the service of our Lord. - We need friends who will assume scholarships at only forty dollars a year, and



BUILDINGS AT 212 BLUFF.

The principal diversion of the afternoon was preparing for the group picture on the lawn, and I realized how the sense of beauty and fitness in every detail appeals to the artistic eye of the Japanese. Late in the day we parted, doubtless never to meet again, but the bright glow of fellowship and heart interest will reach to the sweet fields of Eden, where giver and receiver can rejoice in the love of the Divine teacher, whose inspiration and influence made such a gathering possible.

And now, dear "yoke fellows," who have "bestowed much labor" with us over this

who could put it in the power of some gifted girl to obtain the education for which she is longing. More than all, we cannot do without fervent prayers that the Master, who put it in our hearts thus to labor for Japan, will transmute every power put forth in this direction into a boundless blessing. You who have little to give can serve us well in the privacy of your closets, and bring down fresh benedictions on our Union school at 212 Bluff. Will it be nothing to you in the last great day, when myriads of the women of Japan join with you in "the song of Moses and the Lamb?"

HOME NOTES.

TOWARDS AN ENDOWMENT FUND

WITH mingled feelings of wonder and devout thankfulness we read an announcement from the executors of Miss Harriet S. Benson's estate, that she had bequeathed fifty thousand dollars to us, the largest legacy ever received by our Society since its organization. Miss Benson, a resident of Philadelphia, had been connected with our Philadelphia Branch, and proved her confidence in our work and its aims by leaving to it an additional ten thousand dollars. An inherited fortune was considered by this consecrated servant of God as a priceless trust to be dispensed in His service, and while hundreds of suffering poor came under her judicious ministrations, no less did the larger schemes of benevolence appeal to her. An ardent member of the Reformed Episcopal Church, she sought to build up feeble parishes, erect memorials in beautiful sanctuaries, and a Theological Seminary, and thus make possible many an avenue of usefulness in the communion where she was identified. The spread of the cause of Christ was to her a living principle, and whatever could promote its growth and usefulness called forth her sympathy in the richest of gifts. No one who has looked upon her sweet face with its seraphic expression could fail to be impressed with the thought that she was at peace with the Lord, and in the beautiful words of Browning we know that now she is "Glorified, singing in the great God-light."

The terms of the will reading "Towards an endowment fund" emphasize the thought that has been much in mind of late years. In the flux and uncertainties of life, objects which are pre-eminent in usefulness and success in the best sense, languish for want of the persistent pressure which brought them into existence. Of this nature are hospitals and orphanages, or larger schools for higher education, whose permanency depends almost entirely on a financial basis. One of the saddest sights on mission ground is a building for God abandoned for lack of support. Treasures of self-abnegating service and consecrated gifts have been expended upon them, and to place them beyond the crushing burden of debt or even embarrassment seems a wise thing. When the argu-

ment is brought forward that endowments dwarf spontaneous giving, we can meet it with the thought that much of mission work remains where this can be applied. Churches in our large cities, subject to change of locality in membership, deem endowments the wisest of modern Christian investments, that great centres of light and power may still shed abroad their illuminating graces. Shall less be said for the sacred cause of missions, more subject than any other form of benevolence to fluctuations in interest? Blessed be the example of Miss Benson, whose consecration foresaw the possibilities to which we allude, and may she have set a wave in motion which will touch the conscience as well as the hearts of many of the Master's stewards to "go and do likewise." S. D. D.

A COMMON TEMPTATION.

ALL of us are subject to visions of what we might have done had our position in life been different and our opportunities greater. Some good thoughts of others may help us to see clearly the subtlety of indulging in such repinings.

"There are few temptations more common to ardent spirits than that which leads them to repine at the lot in which they are cast, believing that in some other situation they could serve God better. To every such man St. Paul speaks, telling him that it is his duty to try to be himself — simply to try to do his own duty; for here in this world we are nothing apart from its strange and curious clockwork; and if each man had the spirit of the Cross, it would not matter to him whether he were doing the work of the mainspring, or of one of the inferior parts."

J. R. Miller says: "Whatever kind of life you are to live must be lived amid precisely the experiences in which you are now moving. Here you must win your victories or suffer your defeats. No restlessness or discontent can change your lot. Others may have different circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You can live a beautiful life in the midst of your present circumstances."

Here is a fine keynote of Rev. G. Campbell Morgan: "Every human being is a concrete thought of God. He knows the potentiality of each of us, and the line of our development, and it is only as we are able to discover His will and obey it that we shall

move along the one, to the full realization of the other. Every present law of God is based upon the fact of the past, and moves towards the purpose of the future. What He wills for each person to-day, takes into account all the forces and facts of the past. Previous failings in the individual life, tendencies inherited from the generations that have gone, are all present to the mind of God when He arranges the programme of individual lives."

Another student in Divine problems writes: "Progress is surest and swiftest where Providence is most closely followed. Christian progress has three dimensions — deeper, loftier, farther out. Growth in humility is never self-measured. The true leader is not necessarily stalking in front. Movements are not often forward marches. God Himself moves us upward while we linger before Him on our knees."

It would be well to memorize for all moments of this sort of temptation, Anna R. Brown's words: "The sign of spiritual growth in our lives is that we are set harder tasks to do, given heavier responsibilities to carry, larger hopes to win."

MISSIONARY BOARDING SCHOOLS.

THE army which advances into an enemy's country, and leaves behind it a fort still in his possession, is an army between two fires. Disaster is almost sure to follow.

Until within the last eighty years our missionary forces had taken very much such a position. The homes of heathendom, the enemy's strongest fortresses, his base of supplies, have been left in our rear, while the church devoted her time and strength to an attack on his outlying squadrons only.

But new light on the old directions of our great Captain has been given in these later days. His loyal followers, quickened and energized by His Spirit, are summoning all the reserves into the field for a combined and decisive attack on these strongholds of the foe. Christian women, with glowing hearts and ready hands, have come up from closet and fireside, like Deborah of old, to the help of the Lord against the mighty.

How to reach and evangelize these heathen homes is therefore one of the most important questions in the missionary policy of the church. It is a work not merely of conquest, but of entire reconstruction, and as such lies

at the foundation of all our efforts. Especially must woman, crushed by ages of degradation into a soulless slave, be enlightened and purified and brought again to her proper place by the side of man. A life-long struggle is often necessary with the old traditions and customs which environ her. Even when this struggle toward Christian civilization begins in childhood, it is to the second generation we must look for perfect results. While the conversion of adults is constantly extending the church of Christ, the influence of their offspring, trained in infancy in the principles of the Gospel, is far mightier through God to the pulling down of the strongholds of Satan.

That native Christians need help in this great work of educating their children is never doubted by those who have looked down into the horrible pit of heathenism from whence they have been taken, and out over the darkness which still surrounds them.

If those who have been rescued need light and sympathy and guidance, what may we not say for millions of parents who, though caring for none of these things, are still, from sheer helplessness or indifference, allowing their little ones to drift within reach of our outstretched hands, and almost to the door of our ark of safety?

H. M. J.

MEMORIAL.

A WARM friend, Mr. Z. Stiles Ely, has been lost to us, and with a glow of gratitude we recall how faithfully he served as our Treasurer from 1888 to 1902. No funds were more carefully guarded, nor more judiciously invested, and the benefits of a life-long experience were cheerfully given whenever needed. We had a sense of security with everything entrusted to his care, and his interest, which never flagged, deepened with every year of service. Many Christian benevolences occupied his last days, and as we think of the hearts he comforted, and the burdens he lightened, we are glad to say

"Another of God's servants hath put on
The garment of salvation,"

and "The beloved of the Lord shall dwell in safety by Him."



CHILDREN IN THE WARD.

FOR MISSION BANDS.

HAIR-DRESSING AT THE HOSPITAL.

By S. D. DOREMUS.

MERRY peals of laughter greeted me, as I entered our Margaret Williamson Hospital in Shanghai one morning, and little hands were slipped into mine, eagerly pressing me forward to look at the sight. And sight it certainly was, for there, in the sunny verandah, were all our little patients, undergoing the wonderful transformation of hair-dressing.

The luxuriant hair of the women and girls in the East had been my delight in my travels, and the care bestowed on it was a ceaseless marvel, and here were the little Chinese girls ambitious to excel in this part of the toilet, as well as the older ones. Seated before little hand mirrors, they delightedly watched the operation, which varied according to the age of the child, for fashion holds as honored a place in China as in Paris, and the arrangement of the hair must be governed by strict rules.

Here were little maidens whose glossy black locks were twisted into knots of various sizes, and the fringe in front was carefully smoothed and trimmed in the orthodox style. You remember I told you at the wedding of our Hospital bride that this was plucked out hair by hair, as no married woman ever wears it.

Little children were undergoing the shaving process in peculiar places according to rule, and then gay head-dresses were tied on for better adornment. Some were of black satin with bits of color here and there, some were embroidered in gay silks or beads, and now and then a bit of fur was introduced. How well I remembered seeing similar ones in my mother's rare cabinet when I was a child, and wondering how such a variety could be the fashion. And yet I saw every one reproduced as I passed up and down the crowded streets of Shanghai.

Presently a glad little voice called out: "Come and see how pretty I am." True enough, there was our little pet Tsoen Yung, decoyed out of her bed by the inducement of having her hair dressed, and a funny little mite was she. A little round spot had been shaved at the crown of her head, and two locks had been drawn in front and braided tightly, stood up like stiff horns, and similar braids came out at the back of her head. Not quite satisfied, she must have little white flowers put here and there, and then, in front of a broken bit of a mirror, she was turning her head from side to side, cooing softly, "Pretty; oh, how pretty!"

Poor little one! Do you think I was not glad to see her genuine pleasure, when I tell you her sad story? She was brought into the Hospital one day, sick and helpless with pain, by a woman who said she was her mother, but whom the child indignantly dis-

claimed when she grew better. Perhaps she had been bought by the woman as her son's wife, and until she grew was to be the wretched little slave of all work in that home. Foot-binding time had come, which, you know, begins when a little girl is five or six years old. Doubtless she rebelled when the dull, wearying pressure made her cross and restless, and the bandages were drawn tighter and tighter, until the little sufferer became too ill to do anything but moan.

When she was brought to our Hospital, and when Dr. Reifsnyder with her gentle practised hand unbound the bandages, one poor little foot dropped off. It was quite piteous to hear the wail of that childish voice, "I have lost my foot—lost my foot!"

Do you think it strange that I loved to pet the little one, and watch day by day how her pinched face grew round and rosy? Bravely, by and by, she called out to me, "Good-morning, honorable lady!" and then putting her little fingers together tip by tip, she gave me the handshaking universal in China. It was a happy day when she began to eat rice with her little chop-sticks, and the skilful way in which she handled them put me to the blush, for never all the time I was in China, could I take up even a bit of bread with them.

Small wonder was it that the nurses arrayed her in the finest of our children's wadded garments, and dressed her hair in the most approved style to divert the little one in those weary days of recovery.

And how she loved to croon out the sweet hymns she heard the other children sing, and although the words were often difficult, there was one she never wearied of, and with shrill little tones she would say, "Jesus loves me, this I know."

Was it nothing in that sad little life that she had been led to that bright, sunny Hospital, and there she had learned that there was a "Gentle Shepherd," who had heard her sobs, and who wanted her to know that He loved her with an everlasting love?

Think of these dear children who have so few pleasures that even hair-dressing is an unusual joy to them, and tell me if you would not like to send something to that Hospital to make glad their hearts. There is plenty to do, and for me to tell you about, if you want to know it.

MORE OF LITTLE TSOEN YUNG.

DR. ELIZABETH REIFSNYDER Surgeon-in-chief at the Hospital writes: At the Ward service in morning prayers, the children wanted to sing "For Me," which they had committed to memory. Little Tsoen Yung sat by me singing with her book upside down. The time and tune were considerably astray although I did my best to lead them, so I remarked while it might not sound well, if our hearts were right the Lord would accept our songs of praise. Whereupon the little one with much fervor said, "But, Doctor, I knew it."

The other morning at prayers she was wonderfully adorned with a bunch of white roses in her "top-knot," being in mourning for some remote relative, and a bunch of pink ones, on her dress. When all rose as they do when we enter, the wee mite braced herself in the arms of her little chair and stood up too, on her one little foot. The little girl is very important these days, for she has her chair placed near the smallest child suffering with hip-joint disease, and there she sits all day long amusing that child in the Sarah White Memorial Bed. To-day she was feeding her and trying to eat her own rice at the same time. The child said, "Now if you cry I will not sit by you" and as she holds her hand much of the time, the friendship is quite decided.

AFRICAN DOLLS.

A MISSIONARY in Africa tells us "Our little Zambesian girls must have their dolls. Very modest ones indeed, a bit of wood roughly carved, no legs, no arms, a head in which the eyes, nose and ears are marked with red-hot iron; that is the doll that the little girls carry on their backs like a child. But there is something worth more to them than a piece of wood, do you know what? You would never guess. A *bottle*, yes, a bottle! I have seen girls work for two days at our embankments to earn a bottle. And, their joy when they received it!

Knowing their taste for modelling, I, last year, opened a class; the girls exhibited vases of every sort; the boys, animals,—a whole menagerie—crocodiles, elephants, lions, oxen grazing or running away in terror, with the shepherds themselves, and caricatures of the police force and of the whites. What struck us was their talent and their spirit and observation.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from October 1 to October 31, 1902.

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.; Mrs. J. D. Bryant, toward Home for Physicians, Jhansi,	\$5 00
Dorchester.—Mrs. Walter Baker Mem'l Band, Miss E. B. Sharp, Treas.; Miss J. D. Wilder, 2.00; Miss G. A. Wilder, 2.00; Mrs. Austin Phelps, 2.00; Miss M. E. Hayes, 5.00; Miss M. B. Means, 5.00; Miss A. A. Q. Turner, 3.00; Mrs. L. C. Purington, 1.00; Miss E. G. Ives, 1.00; Miss M. Burns, 1.00; Miss E. Carruth, 1.00; Miss E. B. Sharp, 1.00; Miss M. L. Richardson, for bed in Jhansi Hospital, 30.00; to complete salary of Bible Reader, Cawnpore, 30.00. Total,	84 00
Lowell.—Y. W. C. Ass'n, per Miss L. A. Bigelow, toward support of Tawari, Bible Reader, Cawnpore,	6 00
Total,	\$95 00

CONNECTICUT.

Southport.—Miss Mary F. Wakeman, for Miss Lillian Smith, salary, Allahabad, 200.00; for evangelistic work, Shanghai, 50.00. Total, Miss Frances Wakeman, toward purchase of land at Jhansi Hospital,	\$250 00 600 00
Total,	\$850 00

NEW YORK.

Albany.—Mrs. W. T. Valentine, for freight on box to Cawnpore,	\$3 36
Alfred Centre.—Mrs. A. M. Burdick, for Prescott Scholarship, Yokohama,	25 00
New York City.—Miss J. Van Vorst, toward salary of Miss Strain,	300 00
Mrs. M. T. Donnell,	1 00
Miss A. T. Van Santvoord, for salary of Miss Butcher, Jhansi,	600 00
A Friend, for salary of Dr. Fairbank, Subscriptions to <i>Missionary Link</i> ,	600 00 8 50
Ossining.—"Hearts and Hands for Jesus" Band, Miss Emma Young, Treas., for Hoo Tsang, Bridgman Home, Shanghai,	40 00
Total,	\$1,577 86

NEW JERSEY.

Jersey City.—Mrs. J. R. Vanduyck, 10.00; Mrs. L. A. Opdyke, 10.00; toward support of Ah Foh, Bridgman Home, Shanghai,	\$20 00
Morristown.—Invalid's Aux., Mrs. H. W. Buxton, Pres., toward support of girl, Calcutta Orphanage,	14 97
A Friend, for Miss Gardner's work, Calcutta,	10 00
Newark.—Newark Aux., Mrs. E. D. G. Smith, Treas.; Miss Wallace's subscribers; Mrs. Allis, 3.00; Miss J. C. Strong, 2.00; Miss Cornelia Halsey, 20.00; Miss Stiles, 5.00; Miss E. J. Clag, 5.00; Mrs. Lyttle, 1.00; Mrs. E. H. Nichols, 5.00; Mrs. R. H. Allen, 5.00; Miss Wallace, 15.00; for support of Shun Oishie, Japan, Moti and Piari, India, and Shootit, in Calcutta Orphanage, 105.00; Mrs. May, for special work, 100.00; General Fund, 95.00. Total,	361 00
New Brunswick.—New Brunswick Aux., Miss C. Woodbridge, Ass't Sec., for Shana Noline, Calcutta Orphanage,	15 00
Paterson.—Miss J. Redman,	5 00
Phillipsburg.—N. End For. Mis. Soc., Miss A. B. McConnell, toward support of Bible Reader, Japan,	15 00
Total,	\$440 97

PENNSYLVANIA.

Bloomsburg.—Mrs. O. K. Bukeless, for work, Jhansi,	\$1 00
California.—State Normal School, per Mrs. Banker, toward salary of Miss Roberts, Jhansi,	16 84
Carlisle Indian School, per Miss K. S. Bowerson, for work, Jhansi,	6 60
Germantown.—W. and O. Band (see items below),	220 00

Philadelphia.—Miss M. Pechin, Rev. J. Howard Smith, D.D., 25.00; Miss E. Howard Smith, 5.00; special for Jhansi. Total,	\$5 00 30 00
W. For. Miss. Soc., R. E. Ch., Miss M. V. Hammer, Treas.; Mrs. Jos. Barton's quarterly, for Bible Reader, Japan, 15.00; Infant Class, S.-S. Emmanuel Ch., Newark, N. J., Miss A. J. Reece, Supt., to complete first year's care of Elizabeth Gore, M. A. M. School, Cawnpore, 5.00. Total,	20 00
Robesonia.—C. E. Soc., per Mrs. S. E. Keiser, for Pun Sing, Bridgman Home, Shanghai,	10 00
Shippensburg.—S.-S. State Normal School, per Miss A. V. Horton,	3 17
Total,	\$312 61

MISSOURI.

St. Louis.—Mrs. S. W. Barber's collection, for Bible Reader, Calcutta,	\$28 00
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OHIO.

Cincinnati.—Cincinnati Br., Mrs. M. M. White, Treas.; Miss P. Baker, toward support of Eliza Given, teacher, Calcutta, For salary of Pharmacist, M. W. Hospital, Mrs. W. H. Doane, scholarship, High School, Calcutta,	\$30 00 75 00 50 00
Geneva.—Miss C. M. Beach, collected for special work,	44 14
Total,	\$199 14
Grand total,	\$3,503 58

ELIZABETH B. STONE, *Ass't Treas.*

SUBSCRIPTIONS TO MISSIONARY LINK FROM OCTOBER 1 TO OCTOBER 31, 1902.

Miss A. E. Scott, 2.00; Miss M. Pechin, 1.00; Mrs. Chas. J. Livingood, .50; Mrs. G. B. Richardson, .50; Mrs. S. Havens, 1.00; Miss T. T. Burnet, .50; Cincinnati Br., Miss Baker, 1.00; Mrs. J. L. Pearce, .50; Mrs. W. F. Boyle, .50; Mrs. J. W. Carpenter, .50; Miss M. L. Fenby, .50. Total,	\$8 50
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HELEN LOUISE KINGSBURY, *Treas.*

WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)

For Japan:	
T. Edw. Ross, for Inomata Hana,	\$15 00
God Freely Justifies, for Fukazawa Tomi,	10 00
Rev. C. H. Mytinger, for Nakamura Yasu,	5 00
Scranton Willing Three, for Yamada Kaoru,	5 00
Mr. and Mrs. B. D. Brown, for Shiga Nuna,	30 00
A. B. C. F. H., for Yamamoto Some,	5 00
Mrs. A. G. Patton, for Miya Mats Tane,	5 00
A. M. H., for Yamanaka Yasu,	10 00
Mrs. McMurray and Bisel, for Saiki Yacheijo,	5 00
D. E. R., Baltimore, for Meshigaki Yone,	5 00
Total,	\$95 00
For Cawnpore:	
Mr. and Mrs. D. A. Babcock, for Lydia,	\$5 00
Mrs. J. H. Moore, for Myra,	10 00
W. G. Parke, for Miss Dietrich,	100 00
Total,	\$115 00
For China:	
Mrs. A. G. Patton, for Sung Ah Mess,	\$5 00
A Young Man's Tithes, for Mrs. Tsaung,	5 00
Total,	\$10 00
Grand total,	\$220 00

RECEIPTS OF THE PHILADELPHIA BRANCH.

Quarterly interest on the Elizabeth Schäffer Fund,	\$54 00
Semi-annual interest on Mrs. Earley Fund,	27 50

Semi-annual interest on Mrs. Martha T. Carroll Fund,	\$11 00
Semi-annual interest on Miss Pechin Fund,	9 50
Total,	\$102 00

MARY L. WATERALL, *Treas.*

RECEIPTS OF THE CINCINNATI BRANCH.

Annual collection by Mrs. George G. Newton:	
Mrs. M. M. White, 10.00; Mrs. George G. Newton, 5.00; Mrs. John B. Trevor, 2.00; Mrs. H. B. Baily, 1.00; Mrs. S. C. Tatum, 2.00; Mrs. John Gates, 3.00; Miss Susan M. White, 5.00; Miss Laura G. Smith, 1.00.	Total,
Miss Anna A. Warder, and <i>Link</i> .	2 50
By Mrs. Andrew C. Kemper for Mrs. Andrew C. Kemper, 5.00; Mrs. Harry L. Kemper, 1.00; Mrs. D. D. Woodmansee, and <i>Link</i> , 3.00; Mrs. Allen Collier, 1.00; Mrs. Wm. P. Anderson, 5.00; Mrs. B. B. Whiteman, 1.00; Mrs. Wm. Woods, and <i>Link</i> , 2.00; Mrs. Thomas Morrison, 3.00; Miss M. E. Thalheimer, 1.00.	Total,
By Mrs. Charles J. Livingood: Miss Phebe Baker, for the support of Eliza Given, a teacher in Calcutta.	30 00
In memoriam: Mrs. Nathaniel Foster, 5.00; Miss Phebe Baker, 5.00; Mrs. W. W. Seely, 5.00; Mrs. Mary T. Armor, 5.00; Mrs. Davis C. Anderson, 5.00.	Total,
	25 00
Total,	\$108 50

CONCERNING MISSION BOXES.

FRRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—*General Direction.*

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.

Cawnpore.—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

General use—

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is

simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles or trimming*; long in the skirt, that they may suit children of rapid growth.

China.—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No* scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

TAKE NOTICE.

OCCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to THE MISSIONARY LINK to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to THE MISSIONARY LINK, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "THE MISSIONARY LINK," 67 Bible House, New York.

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 Eleanor S. Howard-Smith Memorial—Friends.
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ADDRESSES OF MISSIONARIES.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dharamtala Street, and Orphanage, 39 Elliott Road.

ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital.

China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital, West Gate.
 Other missionaries, Bridgman Memorial School, West Gate.

Japan:

YOKOHAMA: 212 Bluff.

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